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FOR HEATHEN LANDS.

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THE following pages contain many subjects for earnest thought, as our busy workers in foreign lands have tried to reproduce many fresh scenes, which have come under their daily notice while struggling with ignorance and superstition. We hope each reader will take home to their own hearts the suggestions which are made, and ask themselves if they are doing all they can to dissipate the thick darkness in our mission stations.

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FOREIGN DEPARTMENT.

**INDIA—Calcutta.**

*Letters from MISS BRITAN.*

FINE ILLUSTRATION.

Jan. 29.—A missionary in Calcutta was preaching from the text, "Behold the Lamb of God," and explained that though Christ died for the whole world, yet all would not be saved, because some persistently refused to accept His salvation. He illustrated his subject thus: "Some years ago an old missionary in Benares had told him an incident which had occurred to his certain knowledge. A poor Hindoo of very low caste, suddenly, and most strangely, came in

possession of an immense fortune ; one day he was literally a beggar, and the next a millionaire. Unlike most other Hindoos, he was grateful for this unlooked-for aggrandizement, and thought over in his mind how he could show his gratitude for it. At length he decided that he would go to the Judges of the High Court and tell them that he would pay for all who were imprisoned for debt, no matter what the amounts might be, so that the prisoners might be free, and then many would rejoice with him in his great fortune. The judges were at first incredulous, and thought this man was crazy, but afterwards found out his sincerity. They had all the bills collected, and without a word of inquiry as to how much each owed, the rich man paid the full amount to the last farthing. The doors of the prison were thrown open, and the debtors were told one and all that they might go. Among these prisoners were three very high caste Brahmins. They stopped to inquire the caste of the man who had paid their debts and set them free, and on being told that it was a man of very low caste, though now very rich, they deliberately walked back again into the prison, exclaiming, with the most contemptuous expressions, that they would rather remain prisoners all their lives than owe their deliverance to a man of low caste." Does not this exemplify the pride and folly of the human race? Our blessed Saviour says, "Ye *will* not come unto me that ye might have life." The Cross of Christ as a malefactor, has ever been to the "Jews a stumbling-block and to the Greeks foolishness."

#### DEGRADING SUPERSTITION.

I have visited a famous heathen temple at Madura, one of the largest and most magnificent in India. It is an enormous building with numerous high pyramidal towers, each of these covered from base to summit with most grotesque carvings of their gods and goddesses. The inside of the building is very dark, though there is much fine carving. There are innumerable shrines to various gods, the principal one being devoted to Kali, as this temple is expressly dedicated to her and her husband Siva. Inside of all the inclosed shrines or chapels there are small, dim lamps burning, and incense smoking, and this, with the smell of the bullocks, made the air intensely disagreeable as you passed these confined places. Before these were



Brahmin priests offering sacrifices. Their offerings were generally of sweetmeats, flowers, rice and fruits, and always before the priest would begin his worship at any shrine, a bell was rung to collect together any stray pilgrims who might wish to worship at that shrine.

A great many of these idols are simply rude blocks of stone. Every day these are first washed and anointed with fresh oil. The oily water, filthy in the extreme, runs through gutters or pipes from every part of the building to one spot where a sort of reservoir is made to hold it, and I do not know of anything so vile and abominable as this little reservoir to the sense of sight and smell. This oil-hole is considered one of the most sacred places in all India. Whoever swallows some of that mixture is cleansed immediately from all sins, no matter how enormous they may have been. Over this place some pictures are painted representing some of the crimes committed, from which the sinner has been cleansed by drinking of the water. The greatest sin that can be committed is to kill a Brahmin, and the next greatest to kill one's father. One of these pictures represents a Brahmin killing his father, thus committing the double sin of Brahminicide and parricide. While we stood there, a pilgrim came, and stooping down, he dipped up into his brass drinking-vessel some of the horrible mixture. The gentleman asked him what he was going to do with it. He replied that a few drops mixed up with some food and taken would cleanse him from all sin, and he had enough there to purify a great many.

Once a year they have a grand festival at this temple, and thousands and thousands of pilgrims flock to it. It is to witness the marriage between the great goddess of this temple and Siva. These idols are always about to be married, but the ceremony is never terminated. These people are very superstitious; there are many kinds of omens which would break off a marriage ceremony. If a Brahmin should sneeze during a certain part of the ceremony, then it must be postponed until another day, when the whole ceremony must be repeated. So every year a Brahmin sneezes just as the ceremony is nearly ended, and this same farce has been carried on for hundreds of years.

TESTIMONY OF A NATIVE TEACHER.

One of our native teachers is a true, earnest Christian, anxious

for the good of souls. She has been with us as a teacher for nearly eleven years, and tells me it does her so much good to go to the zenanas now to see the change there. She remarked how delighted the women were to welcome them now, with how much more courtesy and politeness they treated them, and how much better their rooms were furnished with many little comforts they had around them. She sees what we all find to be the case, that the women will now listen most attentively, and appear to receive the "Word" with willing hearts. They will say that they have broken their household gods, and believe only in the true God; that they know they are sinners, and need a Saviour; and that they believe Jesus came into the world to save them. But when you ask them, "Is Christ, then, your Saviour, and will you receive Him as your personal Redeemer?" they stop and you can get no answer. It is sad, for we have hundreds of cases just like this, but surely there is a moving among the dry bones.

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*Letter from MISS KIMBALL.*

WARM WELCOME.

I am fairly established again, and with my health never so good since I came to India. I go out day by day in the sweet sunshine and clear, exhilarating air of this glorious December weather, so like late September days at home, with the happiest, most grateful heart imaginable. I go among my women in the zenanas as an old friend, receiving love for love, and, instead of the hand shrinkingly extended to meet my grasp, felt the clasp of embracing arms. I shall never forget their demonstration of delight at seeing me again. They fairly crowded me in their efforts to get nearer me, laid their heads upon my shoulders, held my hands, and from time to time laughed out with a purely childish glee. One Bo, a handsome and indolent woman, but of exceeding winsome ways, told me, unhesitatingly, that she was not willing to read, but her husband compelled her. This husband, an educated, but very bigoted Hindoo, once came into the room where I was giving a Bible lesson, and requested me to "desist such teachings," as he did not wish her faith in the worship of her fathers to be confused. Then I said, "I must stop teaching her altogether, since to tell about the true God



and His great love to all the world is the one thing that brings me here. I do not go to houses where I can not teach the Christian religion." He looked most impassive at this, but after a moment said: "My objection is to your leaving here books about your religion to be read and studied. If you will not do this, I will give you liberty to teach her as you wish." He thought probably as another Babu, who once told me, "All you can do in the day we can undo at night when we come home from our offices." I assented, and with a silent prayer that the Holy Spirit would fix in her rather dull memory every word I said, the lesson went on, and never since have I heard a word of remonstrance. The men of this family, proud of their wealth and literary attainments, which bring them in constant contact with good European society, are yet thoroughly orthodox Hindoos. I think I have never been more surprised in India than once rushing up the stairway on my way to the zenana I blundered upon a poojah in which all, from the patriarch down, were engaged. I confess to a feeling of pleasure that the husband insists that the wife shall read, for there is at least an opening for the "Word," which, by the Spirit's power, may find lodgement in the heart and work a true conversion.

One of my most interesting pupils is a Hindustani, whose bright, quick mind and eagerness to learn are "a joy forever" to me. She learns Bengali with a teacher, but has undertaken English by herself, getting no assistance in the preparation of her lessons, yet they are always well-committed, and, better still, understood. Her comprehension of Bible-truths is extraordinary, and sometimes when I say, "What have you learned from the lesson to-day, which you will think about when I am gone?" her simple deductions and applications of them to her own case fill me with hope and gratitude. At my last visit, after I had prayed with her, kneeling by the side of the bed, she asked me for a prayer-book, that she might be able to pray like me. I said, "What is it to pray?" The reply was as clear as from a Christian child: "Talking with God." I asked, "Have you nothing in your heart which you can say to Him without a book? When you ask your mother for what you want, do you first write it down on the slate and learn it?" "No," she said, "and I can ask God to *clean* my heart out of my own mind." She has

not done poojah, she tells me, for five months, since she no longer believes in the gods which men make. Her room is the most prison-like of any I have seen, with no daylight entering, save from the veranda, and furnished only with the large bed, which is a sort of wooden platform, and a few cooking and eating utensils. But dreary as it is, the dawning intelligence in that darker soul makes the place pleasanter to me than the most elegant drawing-room. Going down the narrow steps leading to the street entrance, so dark that I could not see my hand before me, she said: "My people are like this darkness, and, just as a candle would show us the way, so Jesus Christ tells us we must let our light shine by our good works to light them to Him." She had, at least, intellectually received the truth of her last lesson: "Let your light so shine," etc.

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*Letter from MISS MARSTON.*

CYCLONE IN THE BAY OF BENGAL.

On our return voyage from Mauritius to Calcutta we encountered a cyclone in the Bay of Bengal which no words can depict.

One day the barometer fell quite suddenly, and the captain at once bared the deck completely. The sky also assumed the leaden hue peculiar to the cyclone, and with no wind to stir the waters, the sea began to hollow out into great pits. The stillness of the weather at this stage, and the serious aspect of the sea and sky, were more intimidating than when things heightened to the worst. The peculiar form of the waves added to our alarm. Instead of rising convex, the great swell fell in concave; each hollow threw up so many shoots of water, like thorns upon a surface, so many giant jets within each of these great gorges, and the whole sea leaped wildly in every direction. We gave little thought to this the days we were battered down below, except sometimes when we were startled by the rapid play of the phosphorus flashing past our ports, cresting every wave and ridge of the black waters that the fire made more terrible in its blackness. Our chief thought and care was to keep ourselves from being hurt, for with every motion of the ship we fell heavily about, unless we were securely pressed against something and holding on by main force. Sunday

seemed the crisis of the cyclone. For six hours we fought determinedly, without advancing an inch, and each attack threw us violently backwards upon our beam-ends ; and with so many waves breaking around, we were pressed down on every side, as if grinding into an eddy. The engines were silent, so that we could scarcely tell if we had not foundered. Death appeared inevitable ; and all that night one prayer only rose—"Lord Jesus, receive our spirits."

#### CHANGE IN SENTIMENT.

Christian education is having its effect even on the religious customs of the Hindoos. Some years ago the law was passed permitting the remarriage of widows, and though it has only been taken advantage of by a few of the more liberal and enlightened, the strict and cruel rules for the daily conduct of widows have been modified in cases of illness or weak health ; rigid fasting may be given up, and water is allowed to them now in very hot and parching weather.

One very gratifying fact is, that the work of educating the women is almost exclusively under missionary superintendence, so that while the minds of the pupils are being opened and developed by all sorts of secular knowledge, they are brought directly under Christian influence and religious teaching, and the good results are appearing in many ways. In the large towns it is now exceptional for an educated Hindoo gentleman to be unwilling to have his wife and daughters educated also, so that the calls to our lady missionaries are really unlimited. In Bengal, where the zenana system is most strictly enforced, the necessity for workers is most urgent.

Not long ago a missionary was preparing to preach in a bazaar-chapel, when a little boy entered and asked him at what hour the service was to commence. "What do you know about services?" the missionary said. The boy replied that he could tell all about the Christian religion. He gave a very simple, but clear account of the life of Christ, and the chief points in our belief, adding, "I do not go to a mission-school, but an English lady visits in our house ; my sisters believe all she tells them, and they have told me."

Another time, when a missionary was preaching in a place far distant from Calcutta, he met a native gentleman who expressed

his great appreciation of the benefit he had gained through missionary work. Three years before, he had left Calcutta for the sake of a lucrative appointment, and, according to Bengali custom, had left his family in his father's house. At first he could only communicate with his wife through messages delivered by a younger brother at long intervals; now the women of his household were being visited by an English lady; his wife had learned to read and write, and they corresponded directly with each other in weekly letters.

A short time ago a young man who had been attending a mission-school, and had become convinced of the truth of Christianity, felt that he must profess his faith, even though he should have to give up all he had hitherto held most dear. A few days before he took this step, he thought it right to acquaint his wife (a girl of fourteen) of his intention; and what was his surprise and joy when, instead of the angry threats and shrieking despair he had prepared himself for, she listened with a beaming face, radiant with gladness, and exclaimed, "What! You a Christian! If I had been asked what greatest happiness I would choose, I should have prayed that *you* might be a Christian." She ran and unlocked her own little box where her personal dress and jewels were kept, and bringing out a New Testament, said, "For months I have read, and loved, and believed in this book; and now that you should believe it too—oh, what joy!" A few days after, husband and wife were baptized, and began their Christian course happily, "being heirs together of the grace of life."

Thus is the good seed bearing fruit—in some thirty, in some sixty, and in some a hundred-fold; and these are only a few instances I have heard of lately. Nearly all the zenana visitors have pupils whom they believe to be simple, but earnest Christians; and who, though in a very limited sphere, are trying to adorn their Saviour's doctrine by leading purer lives, and even acting as home missionaries to their own families.

*Miss Jones's Letters.*

*Letters from MISS JONES.*

NEW SCENES.

I have reached my new home, having stopped a few days at Alla-habad, enjoying greatly my visit at our "Home" there, and the work which is being so much blessed. I am now devoting my time entirely to study. My first desire is to obtain the language, as on this my success in the work very much depends.

The first zenana I visited was in Bombay, in company with a missionary lady of that place. We passed through a number of densely crowded streets filled with very strange sights to me. One which made a deep impression on my mind was a dead body carried in a litter, which was placed on the heads of four men. There was nothing over the body but a very thin piece of cloth, and they were taking it to be burned. No funeral procession followed, but only one or two men besides those who acted as pall-bearers. As they passed, they uttered a low cry called the death-cry; and, with this exception, they all seemed as unconcerned as though they were carrying away the dead body of some animal. Altogether, it was a very sad sight.

After awhile our carriage stopped at the door of a very large house, not at all attractive in appearance. We first entered an open space, which seemed designed mostly for rubbish. We passed from this into a dark hall and ascended a flight of stairs which led us into another damp, dark room, where the atmosphere was very unhealthy. We were greeted by a voice from the head of the stairway above, calling out in English, "I am so glad you have come;" and a beautiful woman of about twenty years came bounding down the stairs to meet us. She shook hands with me and spoke to me very politely, and seemed very much delighted to see my friend. She took us into a very pleasant room, although very badly furnished. We met here two other women, one the mother-in-law of the first, and the other a girl of sixteen, who was the sister-in-law. The latter was the pupil of my companion. I was enabled to converse with the first, and as she was educated and spoke English very well, she asked me many questions concerning my own country, and said, "How I would like to go to America. Would you like to spend your life shut up in this house as we do?" she then asked. When I told her I would not, then she said, "It must be hard for you to



leave your home to come and teach us, but God will bless you for it." I was very much surprised at the last expression, and by talking with her further, found she believed in Christ, but could not confess Him for fear of her husband and family. This seems to be the barrier in the way of so many. By this time the lady who came with me had finished the lessons of the younger pupils and they all gathered together to have a talk. They asked us to sing for them; and while they listened very attentively, we sang "Precious Name of Jesus," and "There is a Happy Land." After they had urged my friend to come oftener than she had in the past, we left. As soon as I was alone with her I said, "Have you many houses like this?" and she said, "Many more than we have time to visit; there are many houses and doors wide open, but no one to enter them." My silent, but earnest prayer as we drove away was, "Enable me to carry light into some darkened homes, and to use my every power in this work." Since then, I have seen the idols and their temples, and have seen men and women worshiping things made by their own hands. One thing made a deep impression, and that was when I saw a mother teach a little child about two years old to bow down to that horrible image of the goddess Kali. When she had done this, the mother caressed the child and seemed much pleased with it. If we can only reach the mothers, India will be saved; but I fear that will not be the case until we do.

#### A NOISY FESTIVAL.

I have witnessed for the first time the Moharan procession, which was two hours in passing. I had, before, no idea of the great numbers of Mohammedans in the city. This procession was divided into different parties, who carried quite a large number of domes or tombs, made in the shape of a tower, many feet high, covered with gilt, silver, and other kinds of paper on frame-work of bamboo. These were all decorated with images of different kinds, and with swords and flags, and were carried on the shoulders of men. From what I could learn, these represented the tombs of two grandsons of Mohammed who were killed in battle. Those who carried torches would sweep them around in the ground among the crowd to clear a space, and then the men with swords and clubs would begin act-

ing out the battle in which these grandsons are supposed to have been killed, and with such shrieks, you would think they were a company of madmen. I could not help thinking with what displeasure God must look at such things. "Why do the heathen rage and the people imagine a vain thing."

The next morning we went to see the Arab procession, which seemed to be in commemoration of the burial of these grandsons. The crowd was greater than the night before, and it required a strong police force to prevent accidents. On each side of the street was a line of the most beautiful flags I have ever seen. Then came a horse beautifully decorated with a diamond necklace and what seemed to be precious stones and covered with cashmere shawls. There were ten horses decorated thus, only more beautiful than I could describe. Immediately following these were two coffins draped in the deepest mourning. In front of each was a horse with some thin cloth thrown over it, filled with spears and covered with what looked like blood. These were to represent the horses the grandsons were riding when they were killed. These horses were supposed to be weeping. In front of these were a company of men in deep mourning, walking along crying, beating their breasts until they were bruised black and blue, and looked as though the blood was ready to burst out. Many were carrying representations of horses made of paper, and of tombs, coffins, swords, taking them as an offering to be buried, which they consider an act of merit. How much easier it would be for them to serve the God who loves and cares for them.

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MRS. PAGE writes: On the 28th of December we removed to our new Home, given by the Government for our Foundling Asylum and Orphanage. I led the van of our little troop, and the work-mistress brought up the rear, the babies being in a carriage with one of the older girls.

A fuller account will be given at a later date.

**INDIA—Allahabad.***Letters from* MISS LATHROP.

YEAR'S ESTIMATE.

Our work increases with the cool weather, and by the end of the year 1876 we shall doubtless have an increase in numbers, both in our zenanas and schools. As it now stands, I give it to you. There are ten missionaries, nine at work every day, and one three days in the week, three native helpers, the girls from our Calcutta Orphanage, three hundred and eighteen pupils. Of these forty-two are in the Bengali girls' school; the remainder are in zenanas, if we except the Hindoo girls' school of twelve pupils, as we have formerly called it. We have one hundred and seventy-two zenanas; of these, thirty are Hindoos from the upper part of India, five are Mohammedans, the remainder are Bengalis, our old favorites. Until we can get schools our numbers will not compare favorably with Calcutta, but we are doing just about the same amount of work here. The schools count so fast one can in a day teach forty children gathered together, and work no harder than in visiting four houses, and, perhaps, teaching only that number of pupils. I am becoming so much interested in the work here, and our home is such a pleasant one, I should feel sorry to be obliged to exchange this field for Calcutta. The native population of the city is over two hundred thousand. About two-thirds of these are Hindoos, and the remainder Mohammedans, and these latter are so bigoted we can do little, as yet, for their women. By constant effort the past year we have gotten access to half a dozen families. Then there are the up-country Hindoos, very different from the Bengalis. This is a cooler climate, the people have better physical development than in Bengali, and they have more spirit also, consequently they are more conservative. We are hammering away at them, and from five families we found learning when we came, we have now more than thirty. I think I never had so many interesting pupils before as I have now.

[Communicated by the Philadelphia Branch.]

PREACHING TO WOMEN.

One pleasing incident which shows progress has just occurred

here. A good Bengali man, formerly pastor of a native church in Calcutta, is now living here, agent of the Tract and Bible Society. He gives his spare time to Christian work of every kind. Among other good works, he preaches regularly in Bengali one evening in the week. Many Babus go to hear him, but, of course, no native ladies could go out for such a purpose. Some of the wives and daughters of these men were so anxious to hear him, that they prevailed upon a Babu to ask him to come to their house and preach to them. The women of a few families were gathered on a veranda behind screens, and Mr. B—— stood in the open court and spoke to them. He was much rejoiced at the opportunity, and I fancy it was one rarely, if ever, before enjoyed by a minister of the Gospel in this part of India. The women were much pleased. One of them afterward remarked to the lady who teaches her, that she could understand all his allusions. No doubt he spoke very simply, and many among his hearers were our regular pupils. It was a great innovation upon old-time customs, and seemed to make no disturbance.

#### NEW HOPES FOR WOMEN.

Although it is wonderful how the work has opened within the last year in Allahabad, often do we hear of other stations where the women are longing to be taught. A new pupil of mine, whose home is in a village in Bengal, told me that the women in that and the surrounding villages were so eager to study, that if any one of them managed to learn a little from their husbands, the others would come and fall at her feet begging to be taught, and offering in return to perform some household drudgery. Another day, when passing a house where one of our missionaries teaches, I was stopped at the door by a widow. She wanted to ask me to be sure and come the next day, as she would very soon return to the village, and then came the story similar to the one already told of the eager desire of the women to be taught. This is encouraging, for the light that education gives will do away with idolatry and superstition, and, in a great measure, prepare the heart for the Gospel of Christ Jesus; but God alone can open their eyes to feel the need of the Gospel. Let us beseech Him that this people may accept of His free gift, the gift of His love.

To-day I have been teaching one who no longer worships idols. Her father is a lawyer, and they live in European style, in a large house surrounded by a fine garden. The father I had heard spoken of as an infidel, and the daughter says she believes in God. I have often tried to talk to her, but she would not tell me her true state of feeling. She would listen to the Bible lessons from week to week with the utmost indifference and often scorn. It has been one of my trials to teach in that house. To-day I had her alone and I pressed the matter home. I asked what her hope was. She replied, "God." I tried to show her how impossible it would be for God to receive her with her sins unatoned for. She believes that repentance is all the atonement God expects from us. She could not see how a just God could punish the sinless for the guilty. I told her that Christ laid down His life of His own free will. May God enlighten her and show her the nature of sin, and may His love be shed abroad in her heart!

#### NECESSITY FOR LITERATURE.

I have now two new pupils who are forbidden to read any religious books. The Babu says they may listen to what I read to them, because he thinks "people can not keep their ears closed." The last time I went to the house the wife said to me, "You can ask us any question you please." As the man has so far given in, and also has ordered a room cleared out and made comfortable where we can sit, I hope he will allow his wife and sister to read Christian books.

Another woman I have been teaching the past month interests me by the way she receives religious teaching. The family came here from a small station somewhere on the line of the railway, where they have been living quite isolated from all their country people. The husband taught his wife and daughter to read, and the woman says, having nothing special to do, and no one to talk or write to, she has spent her time in reading novels, which in Bengali are mere trash. She told me that she had read many things about her own religion, and now would be glad to have me teach her about ours. I gave her a Bengali story, written by a lady in Calcutta, in which some of the evils in caste are shown. The last day I went to her, she gave it back to me, saying, "I wish every Bengali woman and man could feel as I do, what a wicked, foolish thing it is to be bound by caste."



**CHINA—Peking.**

*Letter from MISS BURNETT.*

One cold morning in November, a mother with an infant in her arms and two half-clad, shivering children by her side came to our mission. Being in destitute circumstances, she had been induced, through the influence of our Christian teacher, to commit the little girls to our care. We gladly received the little strangers and led them to the breakfast-table. Their hunger being appeased, a warm bath was administered, a barber's service rendered, and a comfortable outfit provided for each. Names were given them, and when a little familiarized with their new home, they were inducted into the school-room. One would scarcely recognize in their bright and happy faces the forlorn objects first presented to our notice. Since the opening of the fall term, the younger pupils have made rapid progress in studying characters and committing Bible verses. They take great delight in reading "Peep of Day," and are much pleased with the illustrated papers sent by kind friends. The large girls are much interested in learning of the people and customs of other nations. All are advancing in the study of arithmetic, although it is regarded as beneath the dignity of a Chinese teacher to have a knowledge of numbers; this they say is the business of the trader. Most of this learned class still insist that the earth is flat. Yet there are indications that ignorance and superstition are yielding to the influences of practical Christian teaching. The missionary is permitted to preach and scatter religious publications in the public streets to the crowds who gather about him. The number of converts is increasing, and many allow that the "new doctrine" is almost as good as Confucianism. Pray for the cause of Christ in this vast city.

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MISS COLBURN writes, Jan. 31st, 1877: "We have now ten girls in the school, and among them three pair of sisters. This gradual increase affords us time for a better knowledge of, and fitness for, this great work in which we are engaged."

**JAPAN—Yokohama.***Letters from MRS. PIERSON.*

## SIMPLE PLEASURES.

I want to tell you of our Christmas tree at Kanagawa, where I have been teaching a class of children. They meet three times a week, and are learning a little English and also about our religion. They number twelve, have attended regularly, and I have been anxious to have them participate in Christmas pleasures. So our dear pupils at the "Home" contributed a small sum, and, with a few offerings from others, we arranged a pleasant surprise and entertainment for them. A small tree was purchased and ornamented with festoons of popped-corn and cheap toys, some of them being foreign and others native. The children assembled about three o'clock in a convenient house. Many of the older girls accompanied me, and the exercises were conducted by them; first we sang a Japanese hymn, and Okin-San explained it. Sai offered a prayer and explained the occasion of our meeting, inviting all to join with us in praising the Saviour, who came to earth to suffer and die for sinners. We then sang another hymn, and then Mr. Ballagh arrived and made some closing remarks. The gifts were distributed, and a happier company I have not seen. My sole object in doing this was to win souls to the peace and joy which are in Christ. I trust it will show some such blessed results. There were about thirty persons from Sera Omara. It was their first experience at a Christmas festival. You are aware that that village is fifteen miles from Yokohama, where the Lord has permitted me to labor. The wealthy men favor the Christian religion, and are, many of them, sincere seekers after God and Christ. They remained the next day, attending service morning and evening.

There is also of late a new field opened to me, and the sins and necessities of its people often oppress and trouble me. I have had several meetings in one of their elegant houses. At their last meeting I said, "Are there any here who wish to repent and lead new lives? If so, please write your names for me." Five girls immediately complied with my request. Then I could only pray unitedly with our dear Christian girls and leave them with God. If I had the

means, I could obtain homes for them where they would be under Christian influences. A few days since, the "Kucho," or principal man, from Sera Onuracanu, came to talk with me about a Christian teacher in their village. It is a wealthy farming and silk-raising country. They are building a new Government school-house, which will be finished this spring. They are liberal, progressive people who have only recently heard of the true God and His precious salvation in Jesus Christ. The Bible is received by them as God's book, and eagerly studied, although they have no residing teacher. I have been there several times, accompanied by Shorindo, who led the way. They often come to my prayer-meetings and are anxious to know, understand, and seemingly believe in Jesus Christ. While I write these words some thoughts occur to me which may seem very insignificant. At the time we received the money from the sale of the pictures, I prayed that every dollar might be instrumental in the conversion of some soul. Soon I had that call from Sera, and of course appropriated a portion of the money to defray expenses there. I feel that the Lord has condescended to use this on account of an impromptu prayer-meeting held at Shorindo's house. God is wonderfully blessing that dear woman, and making her a blessing to all who come within her influence. Unanimously in that village they have rejected their idols, assemble on Sabbath to study the Bible, and are earnestly seeking light. The leader is intelligent, stands high in the opinion of Government officers, and is himself a prominent man.

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*Letter from MISS GUTHRIE.*

[Communicated by the Philadelphia Branch].

FRESH FIELDS.

The Government schools for girls and women in Tokio are improving in every respect. A friend writes: "After visiting some of them, I am convinced that mission-schools must be kept up to the mark if they wish to retain their scholars. The Japanese are determined to manage for themselves. A merchant told me a few days since, that the cause of so many failures among foreign merchants, and the almost entire suspension of business, is that the

Japanese have their own vessels now, and are doing their own importing at a much lower figure than foreigners could possibly do it."

We have been much interested of late about the Bonin Islands, a group lying 500 miles south of us. On one of them, about thirty years ago, a colony of whalers settled. An American named Savory raised the American flag, but exploration showed it had been taken possession of by England. Recent investigation yields the claim to Japan. This little colony—a mingling of English, French, Sandwich and Ladrone Islanders, Spaniards, and one negro—have lived in a peaceful way, catching turtles and trading with the occasional ships that came to them. Now they number sixty-six persons, old and young, and only one man can read. There are thirteen young girls, and as many boys from fourteen to eighteen years of age. The older people feel their own ignorance, and have sent to Yokohama for a missionary to go and teach them and their children "to read, and write, and worship God." They have no money, bartering for all they get from the ships. The captain of a small schooner was commissioned to bring them a teacher. One of the islanders (the negro) came with him. He came to see me, and was very anxious to have some one go. I wish we could send some one—though they need a man and his wife. The captain and his passenger returned last week, having created an intense sympathy in the mission circles, and promises of seeing about it. Their language is English. Webb, the man who reads, performs marriage ceremonies, baptizes the children, and attends the funerals, though he is not a Christian. They observe the Sabbath, only visiting from house to house. Here is a Macedonian cry. Who will answer?

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*Letters from* MISS McNEAL.

IMPORTANT CHOICE.

The week of prayer is being observed by the foreign and native Christians, and we are enjoying some precious meetings. I hope that this winter season may be one of unusual religious interest here; we have prayed for this, and the time of awakening seems to be at hand. The Romanists are laboring hard to establish their Church here, and the Greek Church is also getting a strong

hold upon the people in some portions of the empire. It is said the Government is really considering the question of adopting a State religion, or as some state it, of giving special sanction to either the Romish, Greek, or Protestant Church.

We have just returned from the annual meeting of the Evangelical Alliance. Many interesting addresses were delivered by several of the mission-workers, and many things related as to the progress of Christianity. One paper was read also upon the literature of Japan, in which the statement was made that it is in general fearfully gross and immoral. Subsequent to the address we were informed by the President of the Alliance that the Government had recently expressed its disapproval of this immoral literature, and there is at least a prospect of something being done to lessen the circulation. Following this, we were informed that although the Government have all along refused to allow anything to be published by a Japanese in which the name of Jesus is used, it has recently given its consent to the publication of a work by Dr. Williamson on Theology. This is considered a long step in the right direction, and we are hoping that the way will soon be opened for the publication of Christian literature by the Japanese Christians. How much they need it. Their idea of Christian principles are so crude and imperfect.

#### SUNDAY-SCHOOL PAPER.

We are trying to publish a little paper for the women and children of the Empire, but as no foreigner is allowed to issue a periodical, we are making it a sort of tract paper. It is made up mostly of selections from Sunday-school papers translated. My translator is a bright, young Japanese, who is deeply interested in the work of the paper. The Foreign S. S. Association sends us the funds for carrying on this, and we are hoping to accomplish a large amount of good with it.

We look upon this paper for women and children as taking the place of personal labor among them, and by this means we can reach fifty where we could one by personal effort. We have received an order to-day for 300 copies from the lower part of the Empire. It is largely the fear of Christianity which leads the Government to take this stand against the publication of periodicals in the Japan-



ese language by foreigners ; but so soon as they allow what they know to be Christian literature published by their own subjects, the time is no doubt near at hand when the country will be open to the free publication of religious literature. Foreigners must do this work for a long time, should the way be open for it, for, as I said, the Japanese Christian is so much of a babe in Christ that he will be unable to walk alone for more than a generation to come.

I am glad since coming here that God did not open the way for me to go earlier to the mission-field. Much as I have read of mission-work all my life, there are phases of it which we can never understand by reading, and which I could not have comprehended as I am now able to do. It is wonderful to see how God can use all kinds of people and all kinds of means for the promotion of His glory ; and it is meet to be taught that "it is not by might nor by power, but by my Spirit, saith the Lord."

I have lately established a woman's meeting at Nogi. We are hoping and praying for good things there.

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*Letter from a PUPIL IN THE JAPAN HOME.*

I think of you all very often who are so many miles from us. If I could see and converse with you a little while, it would make me very happy. We have had a very large Christmas-tree, and also some very nice presents. We had a tree for the poor children in a place called Kanagawa. Miss Maltby has a meeting every Sunday afternoon, and I went with her many times, and every time twelve or thirteen people were present, and they seemed much interested to hear about the truth. Two old women were baptized about two months ago, and we hope the rest of the women will believe in Jesus. We can not lead them by our own power, so we will trust in God. I would like to tell you about my father. This vacation, when I went home, he said to me, "Your religion is much better than to worship idols," and added that he would try to go to church every Sunday. Please pray for him that he may lead my family to Jesus. And pray for me that I may lead others to Jesus. Every Friday we take turns in reading compositions. I wish you could see our country, there are many beautiful things ; and if you came here, you would see much that would make you laugh.

**GREECE—Athens.***Letters from* MRS. FLUHART.

## BAPTISMAL CEREMONY.

I wish to tell you of a ceremony which I had the opportunity of witnessing recently. Among the many fast days in the calendar of the Greek Church, some pass seemingly unnoticed, others are the source of great—I know no better word than superstitions. Such was the 6th of January, O. S., when a solemn rite was administered. Upon reaching the Pireus, we found we would have time enough for a visit to the tomb of Themistocles. We took a boat, intending to sail out of the harbor around to the point of the Minigchia, where the tomb could be seen under water. After sailing a short distance, we were obliged, on account of the roughness of the sea, to land and walk some distance. There lie out under the water two tombs cut in the rock. Both appear the same to me; still they say, “*That* is Themistocles’, and *this* is not.” Upon returning, we found ourselves just in time to see the baptism of the cross. The boatmen drew us up near the shore, where an immense crowd had assembled and were waiting. One moment and we heard the music of the band, and saw the police parting the crowd right and left, and we knew the procession of priests and higher officials were coming from the church. An instant more and the banners and lanterns were seen approaching. Upon reaching the water, a bishop descended the stone steps down to the water’s edge. The clergy were in their best robes, but in this they by no means equal the Roman Catholics. When the bishop descended the lowest step he held up in front of him a small cross about six or eight inches long, and after a few words which we could not understand, threw the cross into the water, holding in his hand at the same time the end of a red ribbon to which it was attached. After a moment, he drew it from the water; this was done three times. After the last time, every one made an effort to get his hand into the water, that he might put some of it on his forehead, after which they dispersed. Until within three or four years past, I am told they did not have the cross attached to a ribbon, but when it fell into the water several spectators jumped into the sea, struggling to see who would

get it ; but this being a source of great danger to the life of the contestants, it was abandoned. The man in such a case who succeeded was privileged to beg professionally, and readily collected a large sum, no one daring to refuse in such a case.

There are many ceremonies in the Church which seem as meaningless and useless as this, which, although not so horrifying to the imagination as those terrible scenes connected with the "car of Juggernaut" and the "Suttee," are well worthy of consideration by earnest Christian people who feel that Greece has no need of missionaries. Now the carnival of weeks is beginning, which if not endorsed by the Greek Church, is most heartily winked at.

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*Letters from MISS LEYBURN.*

BURIAL CUSTOM.

The Greeks bury their dead at first in very slight coffins, and not very deeply in the ground. At the end of two years the coffins are disinterred, and the condition of the soul is supposed to be manifested by the dissolution of the bodies. If the flesh is all gone and the bones yellow, there is no further need of priest or incense ; but if the body is well preserved, the unhappy soul is supposed to be under a cloud, and there is need for intercession. After this the bodies are placed by the rich in handsome tombs ; by the poorer, in a common vault in the centre of the cemetery. The enlightened people tell us they do not believe in this, but it is custom.

On the day for prayers for the dead, the people all go to the cemetery with offerings of flowers, the priests accompanying with their censors of incense burning, ready to offer prayers for any departed soul, for which they receive money. In the most business-like air they step from grave to grave, watching all the time for a new-comer.

**BURMAH—Maulmain.***Letter from MISS HASWELL.*

[Communicated by the Philadelphia Franch.]

A CENTRE OF USEFULNESS.

The school in which you support some pupils, now numbers ninety boarders, and I expect this week the number will increase to one hundred. The past year has been one of great spiritual blessing, the number of hopeful conversions being much larger than in any previous year. One of the girls from Prome returned to her home one year ago. Since April last she has been associated with Miss Simmons in the care of a girls' school, the number of whose pupils has been over seventy. In April last three other girls, whose time in school had expired, returned to their home. Two of them soon engaged in school work, and now have between seventy and eighty pupils. The other was married, in October, to a young man recently converted, and who had to suffer bitter persecution for Christ's sake; he gives great promise of becoming a preacher of much power. Two other girls who have been married during the year have taught nearly the whole time, and several others who have left school are engaged as teachers in the city; the whole number of ex-pupils thus employed through the year has been twenty-two. The Christian girls in school, a few months ago, each selected one of their unconverted companions as special subjects of prayer and effort; the result has been very encouraging. A great work has been going on in a village about eight miles from Prome, where one of my former pupils and her good husband have been the only Christians hitherto. Ten have been converted there, among them an old woman over eighty. Her son was determined his mother should not be baptized, going so far as to take away the steps of the house, in order to prevent her leaving it. He himself has now requested baptism. It seems as if the Spirit was moving upon the hearts of these people as never before.

## SOLEMN DEATH SCENE.

Two weeks ago I went down to Amherst for a little change. While there, a Burman was terribly gored by a fighting buffalo. The

friends, who were all heathen, came to me for advice and help. I went down to see the poor fellow. The road in front of the house, and the house itself, were crowded with people. As soon as I went into the room where the poor man lay, he stretched both arms to me, crying out, "Oh, mamma, save me! I must die! I want to enter rest!" It was pitiable to see him. He was perfectly conscious, and knew there was no hope for his life. I sat down beside him, and told him of Christ, the mighty to save. There was profound quiet while I spoke; then I asked the friends if they would like me to pray with and for them to the living God. One man said, "Yes." Another said, "Let it be as the dying man wishes." I turned to him, and asked if he would like me to pray. He assented very earnestly, and as I knelt and prayed, he broke forth, "O Lord, save me! O Lord, have pity upon me!" Not a sound was heard, excepting his exclamations and my voice. When I rose, I found to my surprise that several of the heathen had knelt too. The poor fellow died in less than two hours. The next day I went there again, and to my surprise all was perfectly quiet—no music, no wailing. I asked the reason, and was told that such a death was regarded as the curse for some horrible sin committed in some previous stage of existence, and that no one dared to contribute to defray the funeral expenses, as is the custom, nor to wail and lament, lest the same curse descend upon them and theirs. The poor widow looked the image of despair. The day before, and all through the night, she had gone from one fainting fit to another. She and her husband had lived a long time together, and the evening before he asked for her. When she came to him, he looked earnestly at her, and then said, "We've been a long while together, but we must part now." By the body I found the poor old mother crouched on the floor. As I entered, she looked up, and exclaimed, "Mamma, I am more than seventy years old, and now this has come upon me!" I stayed nearly an hour with them, trying to tell them of the blessed hope of the Christian.

#### TEACHING NURSING FOR THE SICK.

But I must tell you of a plan that has gradually been taking shape in my mind for the further carrying on of the work of saving souls.



I have decided to receive women and children who wish to obtain medical care. I have been led to it by the pressing need there is of some knowledge of the commonest principles of medical treatment. Take, for instance, the case of the man I have just mentioned. The native doctor attempted to restore the intestines to their place, but first gave the man an emetic, and then came to me for a more powerful one. Of course I refused to give it. A man injured his arm ; they bound it up so tightly as to stop the circulation, and when at last a doctor was called, and the bandage removed, the flesh dropped off with it, leaving the bare bone. Women are frequently so maltreated as to die or become insane. Several of my girls are excellent in taking care of the sick, and I intend to have them give themselves to this work, and wherever they may be called to go, the knowledge they will get in the hospital work will be useful. I hope to secure the entire pecuniary support from the natives themselves, but I want you to pray very especially for the Lord's blessing on this plan. I want you also to ask if there is not some lady who has had a thorough medical training, who will consider whether the Lord has not opened a door for her in this work, and if it is prospered, that she may give herself wholly to it. The time is short, and so many have yet to hear the first word of the "glad good news."

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A MORAVIAN missionary, who is teaching the aborigines in Australia, has met with remarkable success. The number of baptized members is already 51, and 9 others have died in faith, while 25 are communicants. The perpetual quarrels and fights between the various tribes have all been settled, and at least six or seven different tribes live peaceably together at the station.

# Home Department.

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## Power of Heathen Women.

*(Concluded from January No.)*

The Patriarchal system still continues in India. Each son marries, brings his wife to his father's house, and places her under the care of his mother, who immediately becomes the governess of the zenana, and she never fails to make her power felt for good or evil. The harmony of the household, in a great measure, depends upon the mother-in-law, but if she be displeased, domestic storms arise that are not only heard, but felt by the Babus even in their distant apartments. The Bengali Babu loves his comfort, and he soon learns to concede much to the house-mother, in order to secure a good dinner and smiling attendance to serve him.

There are laws in the Shasters to enforce great respect to parents. The Hindoos think we are quite wrong in giving the first claim to the wife; hence, by the time the woman is a grandmother, which is often the case at the age of thirty, her sons must pay due deference to her commands, or be regarded bad men.

The English Government have established in India very good schools and colleges, where most of the Babus of the better class receive a good education. The instruction given at the very outset must destroy their faith in their own religion. For instance, they learn that the world is round, while their Shasters tell them it is flat and rests upon the back of a turtle. Again, that the eclipse is not the sun nor moon being swallowed up by a hideous monster, as they have been taught to believe. But woe to the young culprit who has the courage to express his doubts in the presence of the mother! If she be an orthodox Hindoo she soon finds a hundred ways of disturbing the peace of the whole family, and should any express a desire to become Christians she employs sweets, good

dinners, and persuasions to bring them back to their faith. If these fail, resort is had to drugs, that in time destroy the mind, if not life itself. Hence, if a heathen will be a Christian he must take flight and forever after be banished from home and all that is dear to him. If a woman becomes a Christian, she not only is cut off from her family, but not being fitted for any employment, what is to become of her?

We believe *zenana* work to be greater than any other in its effects in wearing away the trammels of caste, in inspiring in many hundreds of homes the thirst for knowledge, and teaching them that God is a merciful Father and a sympathizing friend. Throughout Bengal, the desire of both sexes is that the women shall be educated, and it is easy to predict that the next generation of mothers, as a fruit of *zenana* teaching, will exert a very different influence in the family from that of their predecessors. Need more be said to convince every Christian that these women are ready to receive that which will bring them out of degradation, and give them hope in the future? Our blessings in this land are great. Do they not lay us under weighty responsibilities?

L. M. HOOK.

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## Memorial Service.

A crowded audience assembled in the chapel of the Collegiate Church in N. Y., April 3d, to pay a tribute of tender reverence to the memory of our late beloved and lamented President, Mrs. T. C. Doremus. The exercises were conducted by her warm and esteemed friends, Rev. Drs. Tyng, S. I. Prime, Wm. Ormiston, and H. M. Scudder, who each took up a different department of her life-work, while her pastor, Rev. E. P. Rogers, D.D., presided.

The addresses have been published in a separate paper, and may be procured at 41 Bible House.

We regret that the kind expressions of sympathy extended to our orphaned Society came too late for publication in our "Memorial LINK" for March. We, therefore, would at this time express our sincere thanks to the

Chicago Branch of W. U. Miss. Soc.

Princeton, N. J., Branch of W. U. Miss. Soc.

Millstone, N. J., Branch of W. U. Miss. Soc.

Women's Baptist Missionary Society of Newark, N. J.

Women's Baptist Missionary Society of Southern New York.

United Resolutions from Women's Foreign Missionary Societies in Baltimore, Md.

# Mission-Band Department.

## Another Walk in Athens.

SOME of you may remember the walk to Mars Hill, the spot of so much interest as connected with the memory of St. Paul. To-day I would like to take you with us again, following the same route as before, but not this time to ascend the eminence hallowed by the sacred memories of our Christian faith, but to the Acropolis, the centre and crown of all the beauty and glory of this proud city of art. It is accessible only on the western side.

As we wind along the face of the hill, you may like to stop and admire the various objects offered for sale—trinkets made from the marble of the Parthenon, indeed from every ruin in Greece, and long strings of shells from Salamis and Marathon. But interesting as these may be, we leave them for strangers to buy and take home as mementoes; the places themselves are ours—we do not need these fragments to keep their memory fresh. You may wonder at the aloes and cacti that grow in such abundance, but these, too, the Athenian children are familiar with.

We hasten on to the long, arched entrance leading under a portion of the outer wall. Before knocking at the inner gate we stop for a moment to look down upon the Odeon almost at our feet. A Greek guard courteously responds to our knock, and we are permitted to enter free, for he waits for his gratuity on our departure. Our attention is first attracted to the heaps of broken marbles. Many of these near this outer entrance belong

to the period of the Turkish rule; heads, with turbans or other forms of head-dress, indicating the class to which the bearer belonged. These are everywhere common in Turkish cemeteries. But these stones are of little interest, and will, doubtless, eventually be removed.

We climb the irregular rock to the foot of the grand marble stair-case, and the magnificent columns of the Propylæa confront us. We may turn to the right as we reach the top of this stairway to examine the little temple of Wingless Victory, which has two façades each, consisting of four Ionic columns. Its frieze was sculptured with scenes from the Battle of Marathon.

A large square tower of rude construction for a long time occupied the right corner of the Propylæa, but this monument of the subjection of the city has been removed during the past year.

Passing through the Propylæa, which served at once as ornament and fortification, and divided admiration with the more sacred edifices within, we find ourselves on the soil trod by heroes and warriors, poets and philosophers, who through so many ages came here to pay their devotion at the shrine of the Goddess of Wisdom.

The enclosure contains the ruins of the Parthenon and Erechthium, temples of almost equal historic interest; but the former attracts the attention and holds the imagination by its wonderful symmetry, majesty, and beauty.

It was the work of Ictinus and Callistratus, but adorned by Phidias and his pupils, and completed in the reign of Pericles, 439 B.C. Its columns are Doric, eight on the ends and seventeen on the sides. These rest upon a platform ascended by three massive steps, and support a pediment eighty feet long, on which were sculptured groups of colossal size; that on the western end representing Minerva and Neptune for the dominion of Athens. These figures, and many from the frieze, have been re-



moved, and are now in the British Museum. Though the Parthenon has served as a model for many noble edifices, and has been the admiring study of modern architects, none of them has divined the secret of its unapproachable charm.

The Erechthium is less imposing, but of great beauty of detail. It covers the site of various sacred objects, as: the salt spring that gushed up under the stroke of Neptune's trident; the olive-tree that Minerva made to spring from the ground; and the tomb of Erechthius. In it was the olive-wood statue of Minerva Potias, which was believed to have descended from Heaven. At the southwest angle of this temple is the famous portico of the Caryatides—female figures with flowing draperies. But we can not stop to examine these in detail; we can only yield ourselves to the charm of this mighty past amid whose ruins we stand; and the older of our pupils say, with sad eyes, "Ah, to have the glory of Hellas back again!" Can we not do something to bring it back? Can we not at least try to pay back the debt we owe to this land?

M. KYLE.

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## Orphan Teachers.

I AM sure you will be interested to hear something of the dear, bright little girls who gather here day by day. The school-house in Allahabad, a long, narrow building, which we found on the place when we bought it, stands at the back of our compound. There are three rooms in it; two of these are devoted entirely to the school. In the third, the three orphan girls who teach in the school live with an old woman they call "Ma jee." Ma is mother, and jee is a title of respect they give to old people here, and this old woman deserves all the respect that they can show her. She is very good and pleasant, and does all

she can for the comfort and happiness of the girls, and the school children love her very much.

We could scarcely secure better teachers from any source than these orphan girls from our Calcutta Orphanage. They are not afraid of hard work, are very much attached to the little children, and try to benefit them and give them a pleasant day away from their close quarters in the native city. After their lessons are recited, comes the worsted-work, of which they are exceedingly fond, and most of them who are large enough are making samplers. The children learn English much as you do French at home, but they will hardly make as much use of it. While the native gentlemen are educated in English, the ladies never hear it spoken in their far-away part of the house, and a few avail themselves of the many good books that are written in it. I am afraid it will always be a foreign language to most if not all of them, so that we never allow them to study English to the neglect of their own language. The children here are generally amiable, and give their teachers little trouble. Sometime during an afternoon one of the teachers came to tell me that a little girl had been very naughty, and refused to learn her geography lesson. I told her to bring her to me and I would see what was the matter. She did so, the child crying bitterly as she was led along. Then I asked her to show me the book and tell me what was the matter, and soon saw that Jennie had given her a page and a half of definitions in the first of geography to learn. This looked pretty hard for a little one six years old, going through her book for the first time. I explained it a little, and after a half hour's hard study, she came back to school, begged the teacher's pardon, and conquered the hard lesson. It is a grief to us when the girls have, at nine or ten years of age, to leave school to be married; and it is, likewise, a great grief to them

also. We frequently have the girls to teach them in their homes, and we always meet with a glad welcome. We have the children but a short time under our influence, but we believe the lessons they learn here will never be forgotten. We want to see them all lambs of Christ's fold so that they may do good among their heathen friends, and help break up the strong belief in idolatry which many of their mothers still have, and lead them to put their trust in Christ.

It is pleasant and encouraging to us at work here to know there are so many at home who are interested that we may have the means to carry the Bible and the religion of Jesus into these homes of darkness and superstition, and such superstitions as you never had the faintest glimpse of.

M. C. LATHROP.

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By a unanimous vote of the Sunday-school and those members of the Band then present, it was Resolved to change the name of "The Gansevoort Mission Band" to that of "*The Melville Memorial Band of Gansevoort,*" in memory of their beloved Superintendent, Miss Melville, who died April 4, 1876.

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#### NEW LIFE MEMBERS.

Mrs. Margaret H. Bergen, by the "Strong Memorial" M. B., Flatbush.

Mrs. Samuel A. Church, by Mrs. R. I. Brown, New York City.

Miss Juliet G. Church, " " " " " "

*By the Kentucky Branch.*

Professor Charles W. Shields, D.D., by Mrs. J. H. Rhorer, Pewee Valley, Ky.

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We would gratefully acknowledge the receipt of a box from Mrs. Barber's Band, St. Louis, containing dolls and other articles for the children in our Calcutta Orphanage.

RECEIPTS of the Woman's Union Missionary Society, from  
February 1st to April 1st, 1877.

Branch Societies & Mission Bands.

NEW HAMPSHIRE.

Wakefield, "Willing Hearts," per  
Miss H. Dow..... \$20 00

MASSACHUSETTS.

Boston, Boston Branch, Mrs. Henry  
Johnson, Treas. (See items be-  
low.)... ..\$117 10

NEW YORK.

Brooklyn, "Ivy Vine" Band, of  
Christ Ch., per Mrs. G. C. White,  
Jr., for E. Clibborn, Allahabad. \$50 00

Woman's Home and Foreign Mis-  
sion, Mrs. D. Gould, Treas, for  
"Angie Pomeroy," Calcutta.... 50 00

S. S. Missionary Soc. of 2d Pres.  
Ch., per Mr. W. W. Huriburt,  
for "Kepo," Japan..... 70 00

Flushing, L. I., "Missionary Link  
Band," per Mrs. James Hiller,  
10; per Mrs. Albert C. Reed, 5;  
per Mrs. S. B. Parsons, 35..... 50 00

"Band of Faith," per Mrs. Albert  
C. Reed..... 20 00

New York, "Band of Hope," 16th  
Baptist Ch., Mrs. W. S. Mikels,  
Supt.: Mrs. S. P. White, 10.50;  
Mrs. E. Decker, 3.25; Miss S.  
Dunn, 5.50; Miss C. A. Mikels,  
11.50..... 30 75

Seventh Av. Mission S. S. of Fifth  
Av. Pres. Ch., per J. Paton, Esq.,  
for "Shunderie," of which 10 is  
a gift to her..... 110 00

S. S. of S. Ref. Ch., Mr. E. K. Hayt,  
Treas..... 68 00

Zenana Society of E. 12th St., 3.50;  
Mrs. F. H. Wisewall, 5..... 8 50

Poughkeepsie, Poughkeepsie Aux,  
Mrs. C. P. Adriance, per Mrs.  
G. W. Candee (add'l)..... 5 00

Syracuse, "Clifton Springs" Band,  
per Mrs. R. Townsend, for "Fann-  
ie," Japan: Mrs. Wassing, 2.50;  
Miss A. Bogart, 3; Mr. and Mrs.  
Henry Lansing, 5; Mrs. Lewis  
Rathbone, 5..... 15 50

Ladies of Ref. Ch. and S. S., per  
Mrs. R. Townsend, for "Ume"  
in Japan: Mrs. Geo. Roberts,  
Mrs. H. Starin, Mrs. E. Gage,  
Miss M. Clary, Miss S. Cobb,  
Mrs. F. Loomis, Mrs. H. Bab-  
cock, Mrs. I. Wynkoop, Mrs.  
W. Judson, Mrs. I. Brumel-  
kamp, Mrs. B. Kenedy, Mrs. N.  
Graves, Mrs. S. Bonta, Mrs. N.  
Curtess, Mrs. R. A. Bonta, Mrs.

Geo. Leonard, Mrs. Van Dyke,  
Mrs. John Babcock, Mr. Hopkins,  
and Mrs. R. Townsend, in gold. 60 00

"Mission Gleaners," Mrs. A. A.  
Hudson, Treas., for "Mary," in  
Calcutta, 66.50; Photographs,  
1.50; "Links," 14.40..... 82 40

\$620 15

NEW JERSEY.

Hackensack, "Chase" Band, per  
Mrs. W. Williams, Quarterly  
Coll..... \$28 50

Newark, "Persis" Miss. Band, per  
Mrs J. Howard Smith: Miss  
Gore, 2.50; ann. sub. of Mrs. J.  
Howard Smith, 10; A Friend,  
N. Y., 2.75; Mrs. Pignolet, Jr., 1;  
Proceeds of work, etc., 11.75 .. 23 00

Roselle, "Earnest Workers," per  
Mrs. Berdan, for Miss Smith, Al-  
lahabad..... 50 00

Trenton, "Golden Hour Circle," per  
Miss Mary J. Fisk, 31; Miss Mary  
H. Fisk, 25.25; both for "Mamie  
Fisk," Japan..... 56 25

\$162 75

PENNSYLVANIA.

Philadelphia, Philadelphia Branch,  
Mrs. Chas. B. Kean, Treas.:

For Miss Lathrop, gold.....\$196 00

For Miss Guthrie, gold..... 100 00

"Werdya Ahtceya," Cairo, gold... 96 00

For "Margaret Issachar," Dehra,  
gold..... 75 00

For "Shorelatta," Calcutta, gold . 75 00

Premium on above gold..... 25 07

"Maria Butler," Miss Higby's  
School, by Trinity Ch., Swedes-  
boro, N. J..... 25 00

"Eliza J. Lea," Calcutta, by Mrs.  
M. Carey Lea..... 30 00

S. S. of Holy Trinity, Phila., for  
Calcutta..... 100 00

For Mrs. Lambeth's Orphanage.. 200 00

For Sanitarium..... 5 00

For "Report" and Jan. "Link,".. 122 06

\$1,049 18

DELAWARE.

Glasgow, "Glasgow" Band, per Mrs.  
Emma C. Rogers, for Japan.... \$ 4 00

Wilmington, Infant S. S. of Hanover  
Pres. Ch., per Mrs. Anua B. Por-  
ter..... 23 10

\$27 10

OHIO.

Columbus, "Sarah Weed" Band,  
Miss Tillie Sullivant, Treas., for  
1876, and to constitute Miss  
MARY AWL, Life Member, 70;

for 1877, and to constitute Mrs ANNIE WORMLY, Life Member, 50. All for Peking.....	120 00
Hudson, "Silver Star" Band, Miss Susie Cutler, Treas.....	20 00
	\$140 00

## ILLINOIS.

Chicago, Chicago Branch, Mrs. O. F. Avery, Treas. (see items below).....	\$154 35
Galesburg, "Joteringun Band," per Mrs. Ed. Ward, for Sanitarium.....	8 00
	\$162 35

## CALIFORNIA.

Columbia, "Sunset Mission Band," per Mrs. A. M. Dealey, viz : Mrs. Sevning, Johanna and Fritz, 3.25; Mrs. Dealey and Grace, 3; Mrs. Sarah Tobey, 2; Mrs. Sarah Gilman and Emily, 1.75; Misses Annie, May, & Fannie Mansfield, 1.50; Mrs. Larry and Lilly, 1.50; Misses Jessie and Lizzie Stew- art, 1.25; In memory of Gertrude Mandeville, by her mother, 1; Mrs. Lydia Duchow, 1; Mrs. El- vira Ward, 1; Mrs. Sylvia Man- chester, 1; Etta Sullivan, 1; Mrs. Wing and Laura, 1; Miss Nellie White, 75c.; "Links," 70c.....	\$21 70
Total from Branch Societies and Mission Bands.....	\$2,320 28

## Other Contributions.

## CANADA.

Toronto, Miss S. E. Haight.....	\$1 00
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## CONNECTICUT.

Coventry, Mrs. R. M. Lillie, collector: Mrs. B. T. Preston, 5; Mrs. J. B. Porter, 5; Mrs. M. D. Jennings, 3; Mrs. M. J. K. Gilbert, 3; Miss E. K. Talcott, 2; Mrs. H. K. Tal- cott, 2; Mrs. R. E. Loomis, 2; Mrs. R. M. Lillie, 1.75; Mrs. M. L. Brewster, 1.50; Mrs. J. P. Kingsbury, 1; Mrs. L. P. Loomis, 1; Mrs. E. Kingsbury, 1; Mrs. M. L. Hunt, 1; Mrs. M. L. Loomis, 1; Miss S. M. Jen- nings, 1; Mrs. H. N. Kingsbury, 50c.; Mrs. A. F. Goodwin, 50c.; Mrs. F. B. Brewster, 50c.; Miss K. E. Pitkin, 50c.; Miss M. Hutchinson, 50c.; Mrs. D. French, 25c.; Miss A. S. Porter, 50c.....	\$84 50
East Hartford, Ladies of Cong. Ch., per Mrs. T. T. Munger.....	10 03
Farmington, Young Ladies of Miss Porter's school, per Miss Bertha James.....	100 00
New Haven, Dr. Henry A. Du Bois..	10 00
	\$154 53

## NEW YORK.

Astoria, Mrs. A. E. Smallwood.....	5 00
Brooklyn, Miss M. Messenger, col- lector.....	106 00
Mrs. R. W. Forbes.....	15 00
Miss E. B. Bergen, collector: Mrs. Ireland, 1; Misses Maria and Margaret Ortley, 2; Mrs. A. Pruyn, 50c.....	3 50
New York, Mrs. Z. S. Ely.....	50 00
"J. B. C.," annual subscription...	20 00
Mrs. H. S. Terbell, in memoriam..	50 00
Mrs. James Donaghe.....	3 00
Mrs. Turnbu'l, 5; Miss Westerlo, 5	10 00
Mrs. Ellen L. Congdon, 10; Miss Elizabeth Smith, 10.....	20 00
Mrs. Winthrop S. Gilman.....	20 00
Miss Nielson, for Miss Crosby's use in Japan.....	16 00
Legacy from Mrs. A. F. Barney..	5000 00
Miss J. Driggs, collector for Mrs. James Williamson: Mrs. H. A. Kerr, 20; Mrs. F. Bartholomew, 5; Mrs. A. M. Ross, 10; Miss W. A. Pomeroy, 2; Miss J. Driggs, 1; Mrs. J. Williamson, 20; Mrs. Edwards, 5.....	63 00
Mrs. J. H. Ackerman, per Miss Coles, for Miss Brittan's work..	75 00
Mrs. James Brown.....	10 00
Miss J. Abeel, collector.....	7 50
Mrs. A. G. Hunt, subscription.....	5 00
Grace Missionary So., per Prof. E. W. Clark, for work in Japan....	25 00
Mrs. R. I. Brown, for support of 2 Bible-readers, and to cons. Mrs. S. A. Church and Miss Juliet G. Church Life Members.....	800 00
Plattsburgh, Mrs. Moss K. Platt's collections, of which 15. are for "Links": A Friend, 48.75; Mrs. Lafore, 50c.; Mrs. Thompson, 2; Mrs. Thomas, 2; Mrs. A. Wil- lams, 5; Mrs. F. B. Hall, 5; Mrs. Brewster, 1; Mrs. J. Nichols, 1; Mrs. Rock, 25c.; Mrs. John Shel- don, 1; Mrs. Chauncy Stoddard, 1; Mrs. Douglas, 1; Miss Crawford, 1; Mrs. H. Walworth, 3; Mrs. Atkinson, 1; Mrs. Carver, 2; Mrs. Heath, 1; Mrs. Chappell, 1; Mrs. Percy, 1; Mrs. Norton, 3.50; Mrs. M. Hall, 1; Mrs. Martin, 1; Mrs. Parmeter, 1; Mrs. C. Moore, 1; Mrs. Chamberlain, 1; Mrs. Platt, 5; Mrs. E. D. Wood, 1; Mrs. B. E. Wells, 1; Mrs. James Leek, 1; Mrs. N. Wood, 1.....	96 00
Staten Island, Mrs. E. C. Bridgman, subs.....	20 00
Syracuse, Mrs. Hibbard, for "Henri- etta W. Adams," Japan, per Mrs. Hudson.....	15 00
	\$5,565 00

## NEW JERSEY.

Newark, Mr. F. W. Van Wagenen..	\$5 00
Mrs. Sarah Ross, by Mrs. Jacob Van Arsdale.....	5 00
Paterson, Mrs. N. L. Hoisington....	1 00
	\$11 00



DELAWARE.

New Castle, Miss N. J. Stockton, 1;  
Mrs. J. D. Bird, 1..... \$2 00

MARYLAND.

Redland, Mrs. David Griffith and daughters, per Mrs. H. M. Talbot, for Japan Home..... \$1 00

DISTRICT OF COLUMBIA.

Washington, Mrs. Hannah M. Sheppard..... \$25 00

OHIO.

Dayton, Rev. J. R. Hughes, for "Fannie," Cal..... \$50 00  
Toledo, Miss M. C. Dickinson..... 2 00

ILLINOIS.

Rockford, Mrs. Wm. Lathrop..... \$2 40

MICHIGAN.

Jonesville, Mrs. E. O. Grosvenor.... \$10 00

Pittsford, Mrs. S. P. McNeal, 5; A friend, 5, for Miss McNeal, Japan 10 00  
\$20 00

Subscriptions for "Missionary Link."

Mrs. Minot, 2.40; Mrs. Dorrance, 3.60; Miss Sawyer, 2.27; Miss Stockbridge, 13.30; Miss Smith, 2.80; Mrs. Lord, 2.40; Mrs. Z. S. Ely, 8.40; Miss Messenger, 3; Mrs. R. Townsend, 2; smaller subscriptions, 26.83..... \$67 00  
Sale of Shoshie..... 2 00  
Dividend on H. R. R. stock..... 1 00  
Premium on gold from Syracuse.. 3 47

Total other contributions..... \$6,207 40  
Total from Branch Societies and Mission Bands..... \$2,320 23

Total from Feb. 1st to April 1st... \$8,527 63

MRS. J. E. JOHNSON, Asst. Treas.,  
W. U. M. S.

RECEIPTS of the Boston Branch.

Mrs. L. J. Knowles, for the support of a Bible-reader, 37; Miss Abby L. Turner, 5; "Link," 60c.; "Young Ladies' Mission Circle," Union Church, Worcester, Mass., for support of a widow, 25..... \$67 60  
Mrs. Burr Porter's col. for Mrs. Knowles..... 42 00  
Mrs. G. S. Shipley, sub. and

"Link," 2; Mrs. Benj. Smith, "Link," 50c., per Mrs. E. Crosby. 2 50  
"Links," through Miss Morrill... 1 00  
Miss H. B. Chickering..... 2 00  
Mrs. W. J. Adams..... 1 00  
Miss M. L. Adams..... 1 00

\$117 10  
MRS. HENRY JOHNSON, Treas.

RECEIPTS of Philadelphia Branch from February 1st to April 1st, 1877.

Through Mrs. S. F. Ashton: Mrs. Horace Pitkin, 10; Mrs. H. A. Garrigues, 5; Mrs. J. B. Vandusen, 5; Mrs. Thos. C. Hand, 5; Mrs. Wm. C. Houston, 4.50; do. "Link," 50c.; Mrs. Chas. Robbins, 1; Mrs. Jos. S. Keen, 1; do. "Link," 50c.; Mrs. A. E. Shulze, 2; Miss Augusta Shulze, 2; Miss Fanny Bryan, 2; Miss Mary Gilbert, 5; Miss Vallance, 1; Mrs. Sam'l F. Ashton, 10; Mrs. J. Warner Erwin, 2..... 56 50  
Through Mrs. I. S. Williams: Mrs. J. B. Myers, 10; Miss Ralston, 10; Mrs. M'Curdy, 5; Mrs. M. Hill, 5; Mr. L. Tingley, 5; Mrs. J. P. Wetherill, 5; Mrs. Deal, 2; Mrs. Getze, 1; Mrs. Adair, 1; Miss Boyer, 1; S. S., Ch. of the Covenant, 25; Miss Ralston, "Link," 50c.; Mrs. Getze, "Link," 50c.; 14 copies Mrs. Prilyn's book, 14..... 85 00  
Through Mrs. Nicholson: Mrs. Maule, "Link,"..... 60

Through Mrs. T. S. Foster: Miss Julie Davis, "Link,"..... 60  
Through Miss H. A. Dillaye: Mrs. Gustavus B. Knowles..... 100 00  
Through Mrs. R. C. Matlack: Mrs. S. P. Greene, 5; Mrs. Susan M. Patterson, 5.25; Mrs. Dr. Goodwin, 2.50; Miss A. M. Quandale, 5.... 17 75  
Through Mrs. A. F. Lex: R. A. Carden, Jr., 1; Miss M. M. Kirkpatrick, 20; do. "Link," 1.20; Miss Mary F. Kirkpatrick, 2; do. "Link," 60c.; "Eliz. B. Smith" Band, Lenni, Del. Co., Pa., Miss C. B. Smith, Treas., 2)..... 44 80  
Through Mrs. J. F. Page: Miss McVickar..... 10 00  
Through Mrs. C. C. Hughes: Miss A. Pechin, 25; Mrs. C. C. Hughes, 2. 27 00  
Through Miss E. M. Grant: "Gathered Fragments" Band, Mrs. A. Thompson, 1; Miss Mary King, 1; Mrs. Jane Cummings, 50c.; do. "Link," 50c.; "A Friend," 50c.; Mrs. Dr. Tatem, "Link," 50c.; Miss Agnes Campbell,

"Link," 50c.; Miss Martha Brown, "Link," 50c.; Miss E. M. Grant, 4 copies "Link," 2; Miss E. M. Grant, 20.....	27 00	"Alex. Reed" Band, of Central Pres. Ch., through Miss Addie A. Buckley, Treas.....	23 00
Through Mrs. M. Adams; Miss Kisselman, 1; Mrs. Ed. Townsend, 5; Mrs. Dunton, 5; Mrs. Lucy Shober, 10; Mrs. Benj. Coates, 5; Miss Beulah Coates, 2; Mrs. Mary Adams, 3; Mrs. John Biddle, 10; Mrs. James Fenton, 5.....	46 00	Through Mrs. Jos. L. Richards; Mrs. Sam'l Simes, 5; Mrs. Jno. R. Whitney, 3; do. "Link," 50c.; Mrs. Geo. W. Anderson, 5; do. "Link," 50c.; Mrs. P. C. Hollis, 5; Mrs. J. F. Seldomridge, 1; do. "Link," 50c.; Miss Louisa Birch, 1; do. "Link," 50c.; Mrs. W. A. Kennedy, 1; Mrs. Jos. L. Richards, 5; do. "Link," 50c.; Master Sam'l S. Richards, 1; Miss Lizzie M. Richards, 1; Miss E. A. Richards, 35; Mrs. B. Corlies, 10; Miss Lilla R. Corlies, 2; Mrs. H. R. Hutchins, 5; Mrs. H. C. Ford, 8; Master Isaac Ford, 1; Master Harry Ford, 1; Master Frank Ford, 1; Mrs. H. Y. Evans, 10; Master Horace Y. Evans, 1; Cash, 1, for Louisa Chambro, Bible-reader.....	107 50
Germantown Auxiliary, per Miss A. M. Bayard, Treas.; Mrs. C. P. Bayard, 5; Miss T. Bayard, 5; Mrs. Cleeman, 5; Mrs. Whitney, 5.....	20 00	Through Miss M. A. Longstreth; Rebecca F. Fenimore, 5; do. "Link," 50c.; Rachel S. J. Randolph, 5; do. "Link," 50c.; Beulah Coates, 5; do. "Link," 50c.; Julia Wood, 5; do. "Link," 50c.; Mrs. J. Minis Hays, 3; do. "Link," 50c.; Sarah Valentine Fox, 5; do. "Link," 1; Clara H. Miller, 2; Eliz. W. Paul, "Link," 50c.; G. A. B. Stouffer, "Link," 50c.; Mrs. Sarah Benners, "Link," 50c.; Eliz. Nicholson, for blind Bible-reader at Cairo, 10; M. A. Longstreth, for pupil in Mrs. Bennett's school, 25.....	70 00
"John A. Howell Mem." Band, Mrs. Zophar Howell, Treas.; Mrs. John A. Howell, 1; Miss Lizzie C. Howell, 1; Miss Emma Howell, 1; Mrs. Benj. W. Harper, 1; Miss Reta Harper, 25c.; Mrs. Wm. H. Chepper, 1; Mr. Wm. H. Howell, 1; Mrs. Wm. H. Howell, 1; Mr. George Howell, 1; Mrs. George Howell, 1; Mr. Frank T. Howell, 1; Mrs. Hattie A. Parr, 1; Mr. Zophar C. Howell, 1; Mr. Frank C. Howell, 1; Mrs. Frank C. Howell, 1; Mr. Zophar L. Howell, 1; Mrs. Zophar L. Howell, 1; Miss Rebecca L. Howell, 1; Mrs. Eliz. B. Whiteman, 1; Miss Lizzie A. Whiteman, 1; Master Howell Whiteman, 50c.; Mrs. Adelia A. Cook, 1; Mr. William Howell, 1; Mrs. William Howell, 1; Miss Kate R. Howell, 1; Miss Belle T. Howell, 1; Mrs. Ross Hansom, 1; Mr. James W. Patterson, 1; Mrs. James W. Patterson, 1; Mrs. Wm. Campbell, 1; Mrs. Wm. M. House, 1; Mrs. R. J. Sharpe, 1; Mrs. P. M. Elsasser, 1.....	31 75	Collection at Annual Meeting at Holy Trinity Ch.....	83 00
From the Ch. of the Holy Trinity, Trustees of the John Bohlen Trust Fund, per Mr. L. Coffin, Church Warden, for zenana work in India.....	600 00	Six months' interest from Harriet Holland estate.....	490 00
Through Mrs. D. L. Haddock; Donation from Philadelphia Ledger, for advertising, 3.50; do. from Philadelphia Press, 1.20.....	4 70	Mrs. H. S. Dickson.....	5 00
		Miss M. Whelen.....	1 00
		From S. Sch. Holy Trinity Church, through Mr. Chas. F. Garrigues, for Miss Brittan's special work..	100 00
			\$1,951 20
		MRS. C. B. KEEN, Treas.	

### RECEIPTS of Chicago Branch from February 1st to April 1st.

"A Friend," for "Mary Grant," Calcutta.....	\$20 00	Culver, 4.50; Mrs. J. C. Coonley, 4.50.....	10 00
Mrs. J. V. Dunlevy.....	20 00	Mrs. Gen. Stager, for quarterly payment of Bible-reader in Calcutta	20 00
Mrs. Henry W. King, for "Fannie King".....	30 00	Mrs. J. M. Gibson.....	5 00
Mrs. Robinson, donation and "Link".....	3 00	"A. J. Jutkins.....	20 00
Mrs. Ramsey.....	1 00	Sale of fancy article.....	60
Per Mrs. Chisholm; Mr. J. F. Getchel, 1; Mrs. Barker, 1.....	2 00	"Reports".....	1 00
Mrs. N. S. Bouton.....	10 00	"Link" subscriptions.....	1 75
Mrs. Noble.....	10 00		\$154 35
Mrs. Coonley, collector; Mrs. B. F. Avery, Louisville, 1; Mrs. G. N.		MRS. O. F. AVERY,	
		Sec. and Treas.	



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